

GOOD  
COURAGE  
DISCOVERED.  
AND  
ENCOURAGED:

IN  
A SERMON preached before the  
Commanders of the Military Forces,  
of the Renowned Citie of *London*.

In the Parish Church of Great St. Helens,  
May the 17. 1642.

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By SIMON ASH, Preacher in London.

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DEUT 20. 2, 3, 4.

*And it shall be when yee are come nigh unto the Battell  
that the Priest shall approach, and speake unto the people.*

*And shall say unto them Heare, O Israel, you approach this  
day unto Battell aginst y<sup>r</sup> Enemies: Let not your hearts faint,  
feare not, a<sup>d</sup> doe not tremble, neither be yee terrified because  
of them.*

*For the Lord your God is he that goeth with you, to fight for  
you against your enemies to ave you.*

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LONDON

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COVARD  
CLARK

Gen. 3

TO  
THE RIGHT  
WORSHIPFULL,

the Aldermen, and Commoners,  
unto whom the Militia of the Citie  
of London is committed, the Serjeant  
Major Gensrell, the Colonels, the Lieu-  
tenant Colonels, Serjeant Majors,  
Captaines, and other officers of  
the trained Bands of the  
said Citie.

Right Worshipfull,



Cornelius, Centurion of the Ita-  
lian Band is thus commended by  
the Holy Ghost, that hee was a  
devout man, and one that fea-  
red God. And I may repute  
thus much to your honour and to  
move others to make imitation;  
that you have begun and hitherto  
carried on your Martiall affairs  
religiously. For having put the  
City into a posture of defence; before the execution of the Mi-  
litia; you joyntly sought God by Prayer for good successe.  
F a The

The Epistle Dedicatory.

The Lord heard your Prayers, for you went forth and returned home, without the least touch of danger to your selves, or your Companies. This remarkable Providence called you againe together, to praise the God of Salvations, the God of your mercies.

Hereupon you were pleased to appoint me (very unworthy) to assist you in the service of Thanksgiving: A service not unseemly for the Host of Heaven.

This Sermon, which upon that occasion I preached, through the Constructions of your Love found such acceptance, that you commanded it to come abroad to doe you further service.

And seeing you gave it good entertainment, as it was first presented, it makes bold to waite upon you without change of habit, expecting your Protection.

Although I somewhat suspect hat sundry amplifications in the Sermon which affected the Auditors, may not be so pleasing to the Iudicious Reader, yet your desires to have it printed, as it was preached, makes me to run that adventure.

The Lord of Hosts guide, guard, and encourage you in all your good undertakings for peace and truth, and make you carefull to put Christian references upon all your services, for the honour and safety of our King, the welfare of his Kingdomes, and the continued Prosperity of this famous City. His your prudent and pious perseverance in the worke you well begun, will draw forth many prayes to God, many prayers for you, and much rejoycing in the hearts of all them who sincerely affect you; of which number, I beseech you account him one who is

Your Servant, in, and for Christ,

SIMEON ASH.





GOOD  
COURAGE  
DISCOVERED,  
AND  
INCOVRAGED.

PSAL. 31. 24.

*Be of good Courage.*



Right worshipfull, and worthy Gentlemen, (whose desires, and whose service of thanksgiving, I am now attending,) I hope you are come hither with an intention;

First, to honour God for preservation enjoyed, through his providence, to whom you prayed. My Text looks back unto such a businesse; *The Lord preserveth the faithfull*; therefore let

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Vers 33

the faithfull upon such experiences in way of prayse, in way of requitall learne to bee of good courage.

Secondly, I beleeve you are come together in expectation for the future, to receive further favours from the God of your present prayes; and my Text looks forward to that, *Bee of good courage, and bee shall strengthen thine heart, and wait I say on the Lord.*

My Text is short, the words in our translation are not many, in the original, there is but one word, *קוּץ*, The Septuagint renders the Hebrew word, *ἀνδραγαθία*, Quit your selves like men; *Viriliter agite*, play the men, *Roboramini*; bee yee strong.

The Counsell here given is for all Christians, at all times needfull, but for you, and at this time, most seasonable.

Bee yee couragious. First, The Counsellour was, a Worthy, a Soldier, a Warriour, a Commander, a King: *David*; as the title tels you, Hee cals for courage.

Secondly, The Persons counselled, they are Saints, faithfull ones: O yee Saints love him, his manner is by his speciall providence to preserve you; Therefore bee yee of good courage. The point lies faire, which I conceive pertinent, and now purpose to prosecute,

**Docr.**

*Gods people must bee of good courage.*

I shall bricfly suggest the Scriptures prooffe, in a threefold gradation, wherein good courage is called for:

First, Saint *Paul* an Apostle with Apostolicall authority, perswades to it; *2 Cor. 16. 13. Quit yee like men.*

Secondly, *Iehosaphat* a King, with regall authority commands it, *2 Chron. 19. ult. Deale courageously.*

Thirdly, The great God of Heaven and Earth, putting himselfe under a warlike notion, as the Lord Generall of all the forces in the World, the Lord of Hosts. He peremptorily presleth it, *Haggie. 2. 4. Now bee strong & Zorobabel saith the Lord and bee strong & Ioshua, the Sonne of Iozababek the High Priest, and bee strong the people of the Land saith the*

*Good Courage discovered, and encouraged.*

the Lord, and works, for I am with you saith the Lord of Hosts.

Three things there be, that I shall speake to, in the prosecution of this point.

First, The explication of the vertue, the grace called for, wherein I will endeavour to discover what this courage is.

Secondly, The confirmation of this truth by reasons, from which this Doctrine may undeniably bee concluded, and by which you may all bee fully convinced, that there is abundant cause, why all Gods people should bee courageous.

Thirdly, The application of all, by way of use, that my Sermon may be the more serviceable.

Christian courage may thus bee described, It is the undaunted audacity of a sanctified heart in adventuring upon difficulties, and undergoing hardships for a good cause upon the call of God.

A Description of good Courage.

There are six things considerable in the description that I have given, which I will particularly point at, and prove.

First, the *Genus*, the common nature of it : it is an undaunted audacity. This Animosity (as some phrase it,) it is common both unto men, and to some bruits. The Lion, *Prov.* 30. 30. is said, to bee the strongest among beasts, that turneth not away from any.

And there is an elegant description of the warre horse, in regard of boldnesse, *Iob* 39. 19. &c. Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grass-hopper? the glory of his nostrils is terrible, hee paweth in the valley, and rejoiceth in his strength, hee goeth out to meet the armed men. Hee mocketh at feare, and is not affrighted, neither turneth hee back from the sword. The Quiver rasleth against him, the glittering speare and the shield, hee swallowes the ground with fiercenesse and rage, neither bolseth hee, that it is the foame of the Trumpet.

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And this boldnesse that is in bruits, it is spoken of, as a piece of this same courage that God is pleased to give to men; *Ezek. 3. 9.* this is the Lords promise. *As an Adamant, harder then the flint, have I made thy forehead.*

The word *Harder*, is the same in the Hebrew, that is here in my Text, *Fortiorem petra*; The Rock, that is not afraid of any weather, Summer, or Winter, Sunne, and Showres, Heat, and Cold, Frost, and Snow, it blusheth not, shrinketh not, it changeth not it's complexion, it is still the same; Such alike thing is courage, in the common nature of it.

Secondly, Consider the subject, it is the Heart, the Castle where Courage commands, and exerciseth Military Discipline; (shall I so say) its within the bosome, it is the Soule of a valiant Souldier.

Some conceive, our *English* word Courage, to bee derived from *Cordis actio*, the very acting of the heart.

A valiant man is described, *2 Sam. 17. 10.* for to bee a man; whose heart, is as the heart of a Lyon. And sometime, the originall translated, Couragious, as *Amos 2. 16.* may most properly bee rendred, *a Man of heart.*

Beloved, valour doth not consist in a piercing eye, in a terrible looke; in bigge words, but it consists in the mettall, the vigour that is within the bosome. Sometimes, a Coward may dwell at the signe of a roaring voyce, and of a sterne countenance: whereas true fortitude may bee found within his breast, whose outward deportment promiseth little, or nothing in that kind.

Thirdly, Note the qualification of this same subject; I said a sanctified heart: for I am not now speaking of fortitude, as a morall vertue, whereof Heathens, that have not God, are capable; and for which many among them, that are not Christians, have beene worthily commanded.

But I am now discoursing of Courage, as a vertue Theologicall, as a gracious qualification, put upon the people of

*Good Courage defined, and its nature.*  
God by speciall covenant. And there are three things  
that doe characterize it, and which doe distinguish it from  
the morall vertue of fortitude.

*The Roote, whence it ariseth;*

*The Rule, whereby it is directed;*

*The End, to which it is referred:*

The Roote, whence it riseth, is love to God; All the  
Saints of God that love the Lord, bee of good Courage:  
The love of Christ constraineth mee to make these bold,  
and brave adventures, saith the Apostle, 2 Cor. 5. 14.

The Rule whereby it is directed, is the word of God:  
what the Lord hath pleased to leave on record for a Chri-  
stians guidance in holy pages, 1 Chron. 22. 12. 13. *The Lord  
give thee wisdom and understanding, that thou maist keepe  
the law. If thou take heed to the statutes, and judgements,  
which the Lord charged Moses with concerning Israel: be  
strong and of good courage, dread not, nor be dismay'd. Be a  
man of mettall, but let thy mettall bee according to my  
mind, according to this rule.*

And the End, to which it referres, is God. For every  
sanctified man, being a selfe-denying, and a God-advan-  
cing man; his God is his Center, wherein his aſtings, his  
undertakings rest, and his Soule is not, yea it cannot bee  
satisfied but in God.

The fourth thing considerable in the Description is,  
the naturall, the formall, the immediate operations, that  
doe flow from this gracious, audacious frame of heart, they  
are two:

*There is an adventuring upon difficulties;*

*And there is an undergoing of hardships.*

First, There is an adventuring upon hard services, It is  
said, 1 Sam. 31. 12. *The valiant men rose and went all night,  
and tooke the body of Saul, and the bodies of his Sonnes from  
the wale of Bethlhan, and came to Gabesh, and burnt them  
there. When the Philistins had taken their bodies and  
were gone away Conquerours, and fastened them there,*

as Ensignes of victory, brave blades, well mettalled men  
went by night, and fetched them back againe: an hard,  
and a brave service.

And by reason hereof there is an enduring of hardships:  
Those Worthies of whom the world was not worthy,  
Who are said to be *men valiant in fight*, Heb. 11. 34. This  
testimony is given of them, that *They endured tormen-  
tings, the tryall of mockings, or cruell mockings, of scourgings,  
of bonds, and imprisonment, of stoning, of being sawne asun-  
der, of being slaine with the sword, of wandring up and downe  
in sheepe skins, and goats skins, being men destitute, afflicted,  
and tormented.*

Fiftly, in my description, I cast in the cause, which true  
courage undertakes to doe, and suffer for, the object it  
workes upon, the prize it adventures for, it is a good cause,  
1 Cor. 16. 13 *Matters of faith, stand ye fast in the faith, quit ye like men.* It is  
a Gospel peice for which I am to jeopard a joynt, to hazard  
alimbe, to adventure life, 1 Cor. 6. 13. or matters of fact: I  
must be of good courage for my conscience, that I may main-  
taine an evennesse of spirit in reference to my rule, in rela-  
tion to my God, 1 Pet. 3. 14. *If yee suffer for righteous-  
nesse sake happy are yee, be not afraid of their terror, neith-  
er be troubled.* It is a noble, a Christian resolution in any man,  
if hee thus determine, rather then I will make a wound  
upon my conscience, a breach betweene God and my  
soul; rather then I will violate a sacred vow, and transgresse  
the command of my God, I will run the greatest hazards  
in outward regards that can be imagined.

The goodnesse of the cause ( Divines say) for which a  
man suffers, makes the Martyr: In like manner, it is the  
warrantablenesse of the worke, wherin the souldier, the  
man of mettall appeares, that gives him the credit, the ho-  
nour of this title, to be accounted a valiant man.

Ier. 1. 9.

Sixtly and lastly, I added that good courage makes the  
foresaid adventures upon the call of God. *Have not I com-  
manded thee, be strong and of a good courage: If the Lord  
please*

please to beat up the Drum; If the Lord please to bid them arme, and come abroad, his call is sufficient. Now God calls either by his precept, or by his providence. Either God calls his Champions for to undertake dangers, or hee commands dangers to over-take them; and hereupon being led forth by the Lord of hostes, they expresse their valour: For this they know, that whether it be estate, or peace, or life, or liberty, or Religion, or whatsoever else they hope to defend, they are all tallants that God hath entrusted them with, and that therefore only upon his Commission signed, and sealed by his own hand they may come forth, and must come forth bravely, and shew themselves couragious in reference thereto.

Now for a man in an impetuous, giddy, neady way, to breake himselfe unwisely in his reputation, liberty, estate, and himselfe knowes no other reason: but because his spirit moves him, and his humours stirre in him, or some passionat inconsiderate persons provoke him, this (my beloved) is not to be couragious. Wee reade in the Gospel, of a man possessed with an evil spirit, that did often cast himself into the water, and into the fire to destroy himself. And truly it nearely concernes many men of daring spirits, to consider seriously what spirit it is that acts in them: These things we must marke, that the true nature of courage may be understood. Mark. 9. 22.

This description of good courage I judged meet to premise and to explain briefly, that we may understand the duty in the text, the duty, the seasonable duty, which God calls for, and I plead for.

*Bee of good Courage.*

The second thing I propounded in the prosecution of this point, is the reasons wherefore a Christian should be couragious: And my doctrine is built upon a fourefold ground.

First, Gods people should be of good courage, in reference:



rence unto the condition, unto which God hath called them. God hath appoynted all Christians to be souldiers. A Sacrament is a souldiers oath, when we were baptized we tooke presse money, and vowed to serve under the colours of Christ, and as manfull souldiers to fight against the world, the flesh, and the Devill: and as oft as wee have bene at the Sacrament of the body and blood of our Lord, wee have renewed our solemn, and sacred obligation in that kind, in reference to Christ, who is called *The Captaine of the Lords host*, *Ios. 5. 16.* and *the Captaine of our salvation*, *Heb. 2. 10.* *Indure hardnesse* (saith the Apostle) *as a good souldier of Christ*, *2 Tim. 2. 4.* *Epaphroditus my fellow souldier*, *Phil. 2. 25.* Beloved, wisdome is not more necessary for a Counsellor, nor eloquence for an Orator, then courage for a souldier. Souldiers we are, wee must therefore, *Be of good courage.*

*Ios. 1. 7.*

Secondly, the weighty services wherein the Lord of Hosts is pleased to imploy us. Men employed in peculiar services are commanded to put on fortitude: As *Ioshua* who was a Commander to guide, and governe the host, the armies of the Israelites in their passage to Canaan, *Be thou strong and very courageous, that thou maist observe to doe according to all the Law, which Moses my servant commanded thee, turne not from it, to the right hand or to the left.* And *Ezra*, in regard of his office, is thus spoken unto: *Arise, for the matter belongeth unto thee, bee of good courage, and doe it:* and common Christians, in respect of services required of them, are to be courageous in their places, *Ios. 23. 6.* *Be yee therefore very courageous to keepe, and to doe all that is written in the booke of the law of Moses, that you turne not aside therefrom, to the right hand or to the left.*

Shall I hint some services that are charged upon all our consciences

The worke of mortification, to pick out our eyes, to chop off our hands, to cut off our feet; doe you thinke that a milke sop, a man that is not a man of a stout spirit

will



will doe this. Now to massacre fleshly lusts, is (as it were) for a man to mangle, and dismember his owne body, it is a worke painfull and grievous, as for a man to cut off his owne feet, to chop off his owne hands, and to pick out his owne eyes, as Christ and the Apostle *Paul* doe expresse it.

Besides this, there are in Christians bosomes, strong holds to be battered, fortifications to be demolished: there are high hills and mountaines, that must be levelled with the ground: there are trenches to be made, vallies to be filled. O beloved, I may not mention the hills that lye before us in leaven way, which we must climbe up; and craggy rocks that we must get over: and without courage certainly the service put upon our hands will not be discharged.

There are also the wals of *I rusalem* to be repaired, and the Temple to be reedified: If *Nebemiab* had not beene a man of a brave spirit, hee would never have gone through stich with that Church worke, those weighty services which hee did undertake. How this is applicable to us for the present time, the time of our beguine reformation, I speake not; but rather doe referre it to your considerations; I beseech you to reade *Neb. 4. 17, 18.* They which builded on the wall, and they that did beare burthens, with those that laded: Every one with one of his hands wrought in the work, and with the other hand held a weapon. For the Builders every one had a sword girded by his side, and so builded, and he that sounded the Trumpet was by us. While they were at worke they were all ready for warre.

Thirdly, Christians must bee couragious, in reference to the 3. huge Armies, with which they are assaulted.

There are armies { Of Devils.  
Of Lusts.  
Of men and women in the world,  
that doe wage warre with every Christian, that in good earnest makes out after his God in heaven way,

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For

For the Devils, it is the argument of the Apostle, and from thence I tooke it, *Ephes. 6. 10. Brethren, be strong (saith hee,) for we wrestle not against flesh, and bloud, but against principalities, and powers, against the Rulers of the darknesse of this World, against Spirituall wickednesse in the heights.* Marke for the number they are many, *Our name is legion, for wee are many:* How many thousands, neither you nor I know. There is strength in them, they are Powers, Principalities, and they are Rulers, they have very great authority in the Darknesse of the World; in Midnight men, Darke men, Men who love not Sunne-shine light, but rather delight to lye in holes and caves.

I meane, in regard of the Darknesse of their minds, and their wilfull ignorance of the things of God. And they are in the height; they fight with much advantage (as some observe,) being over our heads. And they are Spirits, they worke invisibly, and they fight against our Soules, they labour to keepe our hearts in thraldome, they seeke to beggar and to undoe us in regard of our grace, and Spirituall joyes.

The Holy Apostle *Peter* sayeth, The Divell your adversary, goeth about like a roaring Lyon, seeking whom hee may devoure. An Adversary, and a Devill, and a strong one, as a Lyon roaring, and then hee is active, hee walks about, and hee is full of malice, ready to devoure: These things touched upon, doe tell us, that wee, who are alwayes surrounded, besieged by such enemies, have need of courage.

1 Pet. 2. 11. There are armies of lusts, I know not how many. The Apostle saith, *Fleshly lusts that fight against the Soule.* These foes lye within us, and they strike at the head, and the heart, endeavouring to let out the precious life of our immortall soules.

1 King 21. As the Captaines of the King of Syria, had a command  
34 to fight against, neither small nor great, but the King of  
Israel. And the Apostle saith, that lusts in his bosome were  
such

such enemies, as still carried him captive, and haled him as a prisoner. ( You know the expression, *Rom. 7. 2.* ) Beloved, doth not experience oftentimes prove thus much, that pride, passions, unbelieve, hypocrisie, earthly mindedness, creature confidence, sensuality, doe take up armes against our precious Soules. Alas! alas! lusts, deccitfull lusts, many deccitfull lusts, are still, still tyrannizing in our bowels, which of us hath not cause to complaine with the Apostle, when I would doe good, they are at hand present with mee: strong in mee, ever stabbing, and striking, and poysoning, and wounding; if I would but pray, or weepe, or amend. These Rebels raise their strengths, and combine their forces to hinder mee: and no sooner can Sathan hold up finger, and temptation shew it selfe; But they are ready furiously to march out against Christ, his government, graces, glory. Beloved, I appeale to your consciences, whether in regard of this black guard, maintained within us, wee have not need to bee of good courage.

Thirdly, the armies of people: The Apostle *Paul* saith, hee fought with men who were as beasts, *Beasts after the manner of men*, *1 Cor. 15. 32.* *David* tels you they were Dogges, and they were Tygers, and Wolves, and Beares, and Bulls, and Lyons, so in the Psalmes hee phraseth them. I promise you, a man that is so beset, thus assaulted, if hee bee not a man of courage what will become of him? There are *Samballets* and *Tobiah's*, men of malignant, mischievous Spirits, to doe us mischief in Heaven way, had wee not need in that regard to bee couragious? And truly, women if they cannot use weapons, they will cast, and sling stones, shoote their arrowes even bitter words. *David* met with opposition in that kind, from one that was neare, and should have bene better. *Michol* shee jeared him in his righteous, and holy zeale, in reference to God; you know the story, and therefore I report it not. And doubtlesse, had not hee bene a man of an

*Good Courage discovered, and encouraged.*

Heroick Spirit, hee might have beene dash't out of countenance and baffled and cooled in his zeale; because of her reproachfull language.

There are those that are ready to performe ill offices, *Sheba*-like, to blow a Trumpet of sedition, of contention, to cast coales, and kindle strife betweene the head and the members, the King, and his Subjects; to set all on a flame in the Kingdome. In this regard, wee had need to bee Steele to the back, that wee bee not disheartned. From all these three particulars, I might apply that passage, *2 Sam. 10. 9. 1-2. When Ioab saw the front of the battaile against him before and behind; hee sayed bee of good courage, and let us play the men*: His speeches did sparkle Spirits, he herein proved himselfe a man meete to bee a warlike Commander, for danger and difficulties did adde heart and heate.

My Masters, you see our case, let us play the men for our people, and for the Cities of our God. Beloved, you perceive by that which I have pointed at, that our enemies are more and worse, we are beset before, and behind, above; and below, without and within; not onely our Cities, but our Soules are opposed, endangered. Hell and Earth, Men and Devils, yea and our selves are Adversaries to our selves. Therefore there is good reason, why wee should put on Courage.

Fourthly and lastly, Wee have need of Courage, because of the various afflictions to bee expected. For ought wee know, heavy things may befall us, and must bee borne by head, and shoulders by us, before wee get to our Castle; our place of refuge, our rest in Heaven; how stony, how thorny, how deepe, and how dangerous our wayes may prove, before wee get to our journeyes end, wee cannot tell. It may bee, wee must travaile through blood, through our owne blood; and therefore wee need Courage.

After our Saviour had suggested to his Disciples, *Mat. 10. 21. Brother shall deliver brother to death; the Father the Child, and the Child shall raise against the Parents, and cause*

cause them to be put to death, and you shall be hated of all men for my names sake; Hereupon hee adds, verse 26. *Feare not.* 32. *Feare not.* Beloved, we know not what may be our portion here on earth, before we come perfectly to enjoy God our portion, and be happy in enjoying of him for ever. Wee may live to see the Citie fired; our estates wasted, our wives abused, our children torne in peices limbe-meale, peice-meale before our eyes: beleeve mee without courage, these sights will be hard and heavy to be beheld, such like sights will cause us to fownd away, to sincke into the dust, if wee provide not courage. Thus have I run over my reasons, and now I request you all, seriously to consider, whether in all the fore-mentioned regards, we have not abundant cause to endeavour, to get the grace the text commends, and to doe the duty that in the text God calls for. *Be of good courage.*

I come now to the application of all that hath beene delivered by way of use. The uses of this poynt that I shall speake to, they are but two.

The first Reproofe;  
The second Exhortation:

For Reproofe, hence I have occasion for to blame both unworthy cowardlinesse in some, and wicked audaciousnesse in others: both vices contrary to this vertue, both extreames, opposed by this practise of Christian fortitude, which my text perswades.

First I must check an unworthy dastardlinesse, which discovers it selfe three wayes in the bosomes of men.

First, when men by reason of pusillanimity, & lownesse of spirit, dare not appeare in the cause that they are convinced, to be the cause of God. There were some, *Iob. 12. 43.* who, though they beleeved on Christ, yet they durst not professe him for feare of the Pharisees, lest they should bee excommunicated. The consciences of many tell them,

*One way is pressed, and managed.*  
that such a way is the way of God, doubtlesse this is hea-  
ven road; surely these are the courses to be taken to enjoy  
God, and communion with him, and yet for feare of  
I know not what, scornes, mocks, losse of friends, or  
the like; they dare not be scene. It may be they will goe  
to Christ with *Nichodemus* in the night, for feare too many  
eyes observe them, and take notice of them in such un-  
wounded paths, exercises which seeme to proclaime  
stricknesse and precisenesse. You see I am in haste, and ther-  
fore cannot instance in particulars.

Secondly, others by reason of cowardlinesse soone  
grow discouraged in sad and weighty undertakings, be-  
cause they find the way to heaven craggy, the duties diffi-  
cult, the services something hard; and because they have  
not expected successe on a suddaine; here upon their spi-  
rits shrinke up; I have reference in this expreSSION to the  
original word used to this very purpose, in *Nam. 21. 4. And  
the soul of the people was much discouraged, because of the way.*  
Their spirits were shortned (as it is in the Hebrew) they  
run up by reason of distres, and al vigour gave in. As a Cra-  
vant begins to looke pale through feare; his spirits fly to  
the heart, you shall see no blood in his face: O did he think  
to be mocked, and to be perservanted? and did he expect to  
be imprisoned? and did he conceive to bee put on such a  
dead taske, and to worke himselfe downe in his strength,  
respects amongst men, and other outward comforts, and  
reape nothing but the wind. Much hath beene done, and  
much hath beene endured, many weeks, moneths, yeares,  
are run up, since hee expected a good crop, of increase  
and comfort: but hopes being frustrated, and expectations  
disappointned; hee sits downe dejected: Because Reforma-  
tion is driven on heavily, things stick in the birth,  
therefore many are disheartned.

Thirdly, those that under darke clouds and showres of  
sufferings lye grovelling on the ground, through disconso-  
latenesse: *He that faints in the evill day, his strength is small,*  
*Prov.*



*Prov. 24. 10.* There is mention of some, *Ios. 2. 11.* when the wind and tyde went against them; when the victory was carried on the other side, it is said, *their hearts melted, there was no more courage in them.* The melting of the wax is the severing of part from part: The confirming of the parts together, is the strength of it, the loosening of the parts weakens it: a mans soule runs out through fainting feares, as water; whereas it should be confirmed, as a peice of Steele. Christians should be magnanimous, and Fortitude will fortifie, and corroborate the soule. As the originall word suggests thus much, so the conjunction of strength, and valour in the holy Scriptures doth import it: *Be strong and of good courage.* Thinke of this, and take heed I pray you of dastardly dejectednesse, and dismayning feares, in sad, suffering times; because thereby both soule and body are much feebled, and much prejudiced.

The second thing reprov'd, is wicked andaciousnesse: This branch of the reprehension is needfull, for certainly, there is in some men a kind of fire, that riseth out of hell, or rather some mettall, which is digged out of the bottomlesse pit, which is called Courage, and so accounted in the world. My meaning is, that there is a devillish, wretched resolutenesse in the bosomes of some to hold on in sinne; notwithstanding divine reprehensions, convictions, threatnings, and executions; which is as much opposite to true courage, as the greatest cowardlines in the world. I told you before, that true courage is for good, upon a Command from God. The Apostle checks the *Corinthians*, because they had so much boldness, as that they did dare to doe that which was offensive, *viz. to goe to law one with another, and that before Infidels, you dare doe it* saith he, you have so much boldness, *1 Cor. 6.* & the Apostle *Peter* checks men, *They are not afraid to speak evil of dignities.* The Psalmist brings in bad men thus resolving, *Our*

*Psal. 12. 4.*

*tongues are our own, and we wil speak, and who is Lord over us.*  
Some there be, who though the Minister flash the very  
fire

fire of hell in their faces, discovering the danger of their evill courses; yet like unto the warre-horse, they will adventure further, let the consequence prove what it may: yea, although God be on them in wayes of heavy affliction, with one rod after another, and one blow bigger then another, though his providence pinch them in their persons, impoverish them in their estates, crush them in their credit; and it may be they suffer much in their yoak-fellowes, Children and neere allies; yea, though the often recoyling of their consciences, cause earth-quakes in their owne bosomes, yet on they will still to doe wickedly. These are the men of whom the Prophet complains, *Who make their faces harder then the Rock*, and refuse to returne. Men of this make are common in every place, and their way of living is much to be bewayled: and now I am necessitated to speake unto them, because their sturdinesse in refusing to stoope unto God in reformation, is reputed courage.

Ier. 5. 3.

To crush these wretched conceits, I heartily wish that the Scriptures may be perused; where you shall find, that those who are commended for the most valiant Champions, and the stoutest souldiers in the Campe of Christ, that they were the most timorous in matter of sinne, and most cautious in references to God, that they might not in any kind offend His Majesty. *David*, that durst take a Lyon by the beard, and durst adventure upon a Duell, a single combat with *Goliath*, yet thus hee expresseth himselfe to God, *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* And *Nehemiah*, who had many wayes worthily expressed his magnanimity for God and his cause, yet no man was ever more awed with the feare of God. Hee perswaded himselfe, and others therunto. *Ought not wee to walke in the feare of God?* And againe complayning of the governours, who were his Predecessors, that they were usurious, and very injurious in their places; hee addeth but so, *Did not I (I durst not) because of the feare of*

Psal. 119.  
120.

Neh. 5. 9. 15.



*of the Lord my God.* I am confident, that this position is full of truth, you may trust to it, as sound and orthodox: That there is no more Christian courage, then there is Christian feare in our hearts. There is no more true valour in Gods account, in conflicting with difficulties, and stout standing under heavy pressures, then there is a cautious, and timorous circumspection, lest sinne of any kind should be committed to the dishonour, and provocation of God. Shall I thinke that a man that will sweare, and roare, and curse, and pox, and plague (I should not have desired my mouth with these words) shall I thinke that this man of Beliall hath Christian courage? Hee may have morall magnanimity, as an heathen, as a Romane, but he wants the courage of a Saint, that courage which my Text calls for. Beloved, I pray you beleeeve it, (I speake as a Scripture man; and I speake to men that must labour to be men valiant, as becommeth Saints) *hee that rules his owne spirit, doth more then hee that overcomes a Citie.* That man who takes downe his untamed lusts; and that man who bridles the unruly member the tongue Hee who conquers the rebellious mutinies in his owne bosome, and who notwithstanding all avocations, is carefull still to keepe close to God, this is the valiant man indeed, God himselfe, by *Solomons* pen, gives such a one his Letters testimoniall to be magnanimous. And for my part I will adventure that which is dearest unto my selfe in this world, in the hands of this man, if in the hand of any, in regard of valour, and holy, hearty, heroick resolution. But I put off from this reproofe, wherein my zeale hath made mee bold, to speake my mind: For I had rather counsell then reprehend: and before I goe forward, I wish that my checks lighting on ungracious hearts may make kindly and deepe impressions on them, for their amendment. And God grant that you that come to prayse God, as becommeth Saints this day, may learne also hereafter to be valiant as it becommeth Saints, according to the directions of sacred Scripture.

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Prov. 16. 32.

The last use, is an use of exhortations, (I weare, I have more to say then my time, and your occasions will suffer mee to deliver.) It is onely this, to perswade you all (my beloved,) I say all, without exception, Colonels, Captaines, other Officers, Souldiers, yea all the Servants of the Lord, to yeild to the word of exhortation, and in your places to endeavour Christian courage; This use most usefull my heart desires to enlarge, wherein I faine would,

1. *By Arguments perswade it,*
2. *By Directions helpe you in it.*

I have Arguments of two kinds, God grant they may come with some strength upon your hearts, to move you to endeavour to bee truly valorous.

First, From the consideration of the rich commodities, that are the undoubted consequences of Religious fortitude. O the booties, ô the boones, ô the benefits, that Christians may enjoy in the way of Christian valour! I will point at 6. and I shall doe little more then point at them.

First, It will wind, and worke you into the bosome, and favour of God; *Be of good Courage, and hee shall strengthen thy heart.* Put thou thy selfe forth in a way of bold adventure for him, and his providence shall bee sweetly exercised for thy good. A worthy Commander, how carefull is hee of a brave blade, a man that will fight at a Cannons mouth. Doth hee heare from him, that a bone is broken? Send for the Bone-setter: Is hee like to bleed to death? call for the Surgeon, let him post away to prevent that perill; Doth hee grow weaker and weaker? Is there any thing in the Campe, that may restore his Spirits, withhold nothing; nothing is too good, too costly, would hee eate gold, hee should have it.

Thus it is with God, O what letters of commendation doth hee give in manifestation of his owne love to them

in Pergamus, upon this very ground: *Thou, saith the Lord, Rev. 2. 13. thou hast held forth my name, and not denyed it even in those dayes, when Antipas my faithfull Martyr was slaine, even where Sathan dwelleth.* I shouldst fight for CHRIST in the Cave, where the Devill commanded, thou didst stand and appeare for him, when other men did lose life, and blood. Here is a man that God will owne, such a one, shall have Gods heart and hand to doe him honour, to yeild him comfort. And therefore I appeale to your consciences, is not this Courage worth the having? worth the seeking?

Secondly, Your Courage will hearten you in the weightiest and difficultest adventures, which the cause and glory of God, the welfare of his Church, the honour of the King, the peace and prosperity of the Kingdome may put you upon. *Hester* was a woman, yet valiant. Must I to the King for my people; *If I perishe, I perishe.* I will take my life in my hand and adventure: *Nehemiah*, had a hard taske to undertake, truly a dead peice of service to set upon, yet notwithstanding being a couragious man, hee will hazard his All, to obey the command of his God, and to serve the necessities of his brethren. This is recorded for the everlasting credit of some of the Servants of God, the Priests, *2 Chron. 26. 17. 18. And Azariah the Priest went in after him, and with him 4. score Priests of the Lord that were valiant men; and they withstood Vzziah the King, and said unto him, it pertaineth not unto thee Vzziah to burne incense to the Lord.*

Men of brave Noble Spirits will speake, whatsoever it cost them, upon a call from God, men of valour will appeare according to Gods command in services sad, and heavy. Wee say, that a well metled horse, will take forward, and draw at a standing tree, but that I shall speake of in the next.

Thirdly, It will make us unwearied in our workes, though desired, and expected successe bee denied. You see

it some time; (My similitude is a plaine one, but beloved, it fully evidenceth the thing I speake to,) A Carre-horse of good mettall, will plucke, and fall on his knees, and: up, and take forty pluckes at a sticking load, whereas a *Jade*, if it come not at the first twitch, goes back, back, and you cannot get him forward. Just thus is it with a Coward, if hee have not victory at the first skirmish, hee will hardly make a second assault; if hee bee knocked downe, once, twice, or thrice, hee gives up all as lost, and is ready to runne away; but a man of a stout Spirit in such a case, will pluckt up heart, fight againe, so long as hee can either stand or stirre. Thus *Moses* hee goes, the first, and second, and third, and tenth time to *Pharoah*, notwithstanding brow-beatings, repulses, threatnings. Thus saith the Lord, let my people goe. That was his message, either it must bee granted, or hee will not cease his importunity. *Israel* hee comes for, and *Israel* hee will have with him, or else, hee will not leave *Egypt*.

My beloved, let us bring this downe to our selves: Many prayers wee have made, and many fasts wee have kept for *Sion*: and before our deliverance bee compleat, wee know not, how many plucks wee must yet have, and how many shall wee take to repaire the walles, and to reedifie the House of God, in case, God give us this mettall, which I am commending.

Fourthly, Courage will bee a meanes to keepe us from conscience-wasting, and scandalous miscarriages. What had become (thinke you) of *Shadrack*, *Meshech*, and *Abednego*? or what had become of *Daniel*, if they had not bene men of undaunted hearts? The one had given off doing his duty, presenting his indebted homage to his God, hee must not pray for the space of thirty dayes to his God. The other three must bow downe in way of Idolatry to an Idoll. But marke the Sparkling of their Spirits; Bee it knowne unto thee O King, wee know God can deliver us, but if hee will not, wee will not fall downe, nor worship that Image

*Image which thou hast set up.* They were by Courage kept out of the briers, and off the Rock, which might otherwise have torne and broken them wofully. And *Daniel* was preserved from the neglect of his devotion to his God, by the same meanes.

Fifely, Believe it, that our Courage will daunt our Adversaries, and drive them away; The Captaine of that black guard, (the Devill I meane) will give back, if stoutly withstood: *Resist him, and hee will flee; stand to it, and hee will runne away.* In like manner, will those, who march under his colours against Gods people. It is said expressly 1 *Sam* 4. 5. 7. when the *Philistines* heard the *Israelites* shout, O say they their God is among them, wo unto us. Without doubt, the very valour of Protestants will bee the daunting of the Papists. Let those who appeare for Reformation, maintaine their ground, and the enemies thereof, will bee discouraged, vanquished,

1 *Sam.* 4. 7.

Lastly, I might adde, that our Courage will incourage; I know not how many. One bold leader, will hearten hundreds. O saith *Paul*, my bonds, and sufferings are famous, they are manifest in all the palace, and in all other places; and many of the Brethren by reason of my bonds Wax bold, and speake the word without feare, *Phil.* 1. 12. 13. 14. If you would know what word? It was the word of CHRIST, who was denyed, derided. Now to speake for a Christ when *Paul* is in prison, and in bolts, and fetters for the word of CHRIST, was an act of Manhood. And *Pauls* valour made them thus bold. The Cities Courage will make the Countrey couragious.

This true valour that I speake for, may have influence I know not how farre, through the Kingdome in way of benefit, and advantage. Therefore looke you to it, *Quit your selves like men; Be of good Courage.*

The second motive, is taken from the consideration of the sad consequences of cowardlinesse.

First, A mans personall discredit, call a Souler a crav-

vant, and how doe you disgrace him? They would faine, (saith *Nehemiah*,) *Put mee in feare, that they might have had somewhat to:praise mee; Nehem. 6. 13.* A Captaine, and a Coward, what a shame is it? If you desire to maintaine your honour and reputation, in City and Countrey, hold up your hearts, *Be men of valour.*

Secondly, This is another a sad consequence of cowardlineffe, it may tend to make us unprofitable, and unserviceable in our places; *I was afraid, and hid my talent, for I thought, thou wast a hard master.* You know whose speech it was. When a man hath both oportunities and abilities to doe, God and the King, the Parliament and Kingdome, good service. God hath bestowed a good head-piecc, much wisdome, an able body and healthfull, a strong arme, a vast estate, a great command; and yet notwithstanding, when the welfare of Church and Common-wealth, call him to make appearance, hee drawes back, dares not bee scene, all his talents are tied in a napkin, there is nothing traded for God, because hee is a Coward, and dares not looke out of dores. There will bee a heavy reckoning for that man, *Take him, bind him hand and foote.* Cowardlineffe makes men, though able, yet unprofitable, therefore take heed of it.

Thirdly, The good causes, which men owne and favour, may receive a great deale of dammage, and prejudice by the pusillanimity, the poorenesse of the Spirits of them, that appeare therein. There was a notable piece of policy, in the endeavour of the rayling wretch *Rabshecah*, to affright the Souldiers of *Hezeki. b. 2 Chr. 32. 18.* *This they did, that they might make us afraid and take our City.* Cowardlineffe ties a mans hands behind him, that hee can doe nothing in the World, hee cannot keepe his ranck, and place, hee neither knowes when to charge, or discharge; his hands quake, his eyes cannot see, hee cries where am I? and what must I doe? Thus all is lost, because of cowardlineffe, it is a mighty disadvantage to bee a dastard. Certainly,

tainly a man under the power of dismay, in feares is scarce a man in the use of his intellectualls.

Fourthly, What sad breaches cowardlinesse, may make upon us, both in regard of sinne, and judgements. I know not. The sad example of Saint *Peter* is here considerable, O what a wound did hee receive, by reason of his unworthy fearefulnessse; It cost him deare before the cut was cured. You know his threefold deniall of his Master, with the black aggravations thereof; O I know him not, I am not any of them, you are mistaken in mee, &c. But before that breach was, made up, it cost him hot water, *He wept bitterly.*

Beloved, beloved, consider what I say, many a man doth that under the command of cowardlinesse, which is paine and anguish in his heart to his dying day. God is wonderfully incensed, when men shrinke from him, because of difficulties and dangers, *Fear not least I slay thee.* Bee not dismayed at their faces (saith God to *Jeremiah*,) lest I confound thee before them, *Ier. 1. 17.* When God calls often, and calls loude upon men to take part with him, and yet they shrinke and draw back, believe it, the danger is not little. You know whose speech it is; *If you will deny mee before men, I will deny you before my Father, which is in heaven.* Marke 8. 38.

A valiant Captaine, when the field is fought, and the victory is got, bids, bring in that cravant, that milke-sop, who did runne away. Hiss him, turne him out of doores, as the shame of his Countrey; when Christ shall come and call, and say to some White-livered men, you were ashamed to appeare for the strict observation of the Lords-day, and you would not bee seene to favour the Reformation, which by *Englands* Parliament, at such a time was endeavoured, and you would not labour to have the sanctuary swept from all pollutions, and you would bee at no cost, to have Christs-coine, bear his stamp alone, to have his ordinances pure without mixtures, but you would rather



Revel. 2. 8.

ther *Yfſachar*-like, lye under burthens, then ſtruggle for deliverance. You were afraid what might bee the iſſue of your boldneſſe in ſuch buſineſſes, if the times ſhould turn, and the tyde run another way, and matters change in ſuch and ſuch a manner. And hercupon you ſneakingly left me, and my cauſe and glory in the open fields. Beloved, this will be an heavy hearing to the cowardly Apoſtate at the laſt day, when the fearefull, and the unbeleeving muſt be ſent into the lake which burneth with fire & brimſtone. Therefore I intreat you againe, and againe, to conſider well of this matter.

Laſtly, how farre cowardlineſſe may tend to diſcourage others: I wiſh you to conſider: I here remember, that when *Iſrael* of old, was to goe forth unto battaile, God commanded the officers to ſpeake thus unto the people, *What man is there, that is fearefull, and faint hearted, let him goe and returne unto his houſe, leſt his brethrens hearts faint (or melt) as well as his heart.*

Gentlemen, God forbid that you who are come hither to day, to acknowledge your ſelves bound to God for your eſtates, lives, and liberties, & to have the word of truth, preached and preſſed upon you for your ſoules good. God forbid (I ſay) that you who give good examples in many other kinds, ſhould doe any thing which may tend to weaken the ſpirits, and to dampe the courage of any, who ſhall enquire, what doe they in *London*?

Having thus farre perſwaded you, to pluck up your hearts, as it becommeth Saints: I now intreat you, to giue me leave to counſell you, what courſe to take, that you may be couragious, and I promiſe to doe it, as with ſincere reference to God, whoſe ſervant I am, ſo with unfained ſincerity to you whom I now ſerve.

What ſhall wee doe, that wee may bee couragious?

My directions are in number ten, I will not belong in any one of them, becauſe I would not be tedious, I humbly beg your beſt attention, deſiring to ſpeake to your ſoules.



foibles, and I beseech the Lord to speake to my heart, and yours.

The first helpe to Christian courage (which makes way for all the rest) is this: Labour clearly from Scripture grounds to evidence your propriety in God.

When *David* was utterly undone in outward appearance at *Ziklag*, being stript of all outward comforts, and expected that his brains should be beaten out with stones, (*They talked of stoning him*) *David encouraged himselfe* (hee confirmed and strengthened his heart) as the originall expresseth it, *in the Lord his God*: Is there not more in God, My beloved, I pray you put this question upon serious debate in your owne bolomes, my God to hearten mee, then in mine enemies my greatest, my worst enemies to dismay mee? Take the improvement of this point in two particulars.

1 Gods omnipotency

2 Gods Omnipresence.

Is there not more ability in God, then power in all the world, if combined together. *Be strong, and courageous,* <sup>2 Chro. 32. 8.</sup> (saith *Hezekiah*) *Be not afraid, nor dismayed, for the King of Assyria, nor for all the multitude, that is with him; for there be more with us, then with him: with him is an arme of flesh, but with us is the Lord our God to helpe us, and to fight our battaies.* And the people rested themselves upon the words of *Hezekiah, King of Iudab*. At this time *Senacherib* had raysed a very great Army, as holy History reports: And rayling *Rabshekeh* was confident, that Israels God could not deliver; yet you see, that this thought. The Lord our God to helpe us, did steale and strengthen their hearts.

The knowledge of Dietie, and Proprietic, will increase magnanimity in a fearefull heart, what are huge armies, strong fortifications, weapons of war, the strength, stoutnesse, skill, or experience of common souldiers, or warlike Commanders against the Lord Almighty? look back to the history last mentioned, where we read, that one angel in one

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Eli. 37. 36.

night killed five thousand men in the host of the King of Assyria. By this example, guesse at the ability of your God, & having made sure your interest in him; and from thence gather courage.

Josh. 1. 9.

2 As the ability, so the presence of God by the efficacy of his all-ordering providence, may hearten all them, whose God hee is by speciall Covenant; *Have not I commanded thee, be strong, and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.* The Lord is with us, by the presence of his speciall favour, in all our good undertakings whethersoever wee goe. The Christian carries his commander, his refuge, his Castle, his God along with him, whether hee keepe in the Citie, or goe forth into the countrey; whether hee serve by land, or by sea, his God is still at hand, Assurance therefore, that the all-sufficient, all-present God is ours, will lay a good foundation for good courage: Those who adventure upon any service without God going along with them, may expect defeats; notwithstanding all meanes of defence: and therefore no mirvell, if they tremble: But God taking part with his people, they may confidently from his presence expect deliverance. *If it had not been the Lord who was on our side, they had swallowed us up quicke, &c. but blessed be the Lord, who hath not given us, as a prey to their teeth.* God and his people make one side; and because *their help standeth in the name of the Lord, who made heaven and earth;* therefore they have abundant cause to be of good courage.

Psal. 1. 6.

Secondly, make sure, that the cause you appeare in, is the cause of God. If a man marching to looke his enemies in the face, and being about to begin the battaile, should see the earth to shake under him, and the ground to sink, every foot hee set forward: O how would this daunt him, and how would his heart recoyle, and give in within him? O beloved, I beseech you, be you well confirmed in your owne hearts, that you doe serve for God. It is that which

which was added to give Courage to them in *Iehosaphats* time, when they were surrounded, with *Ammon*, and *Moaab*, and Mount *Seir*, as if wee should say, with *Denmarke* and *France*, and *Papists* at home. Well, saith the man of God, Harken yee all *Judah*, and yee Inhabitants of *Ierusalem*, and thou King *Iehosaphat*; Thus saith the Lord 2 Chron. 20, 15. &c. unto you: *Bee not afraid nor dismayd, by reason of the great multitude for the battaile is not yours but Gods.*

Beloved, hee that hath a bad conscience, and a bad cause, ever fights as a Coward, and is ready at every stroke to lay downe his weapons and runne away. A true man will stand to it, come who may come, for his cause is justifiable, and hee may with boldnesse owne it; but thieves, if they heare any noise, any whispering, they cry one to another, let us hast and bee gone, for they know, their adventure's unwarrantable. When a man thus thinkes with himselfe, being beset with dangers and difficulties, what if I should dye in this businesse? could I with confidence owne it, at the Barre of *I E S U S C H R I S T*? The encouragement of his owne conscience, will much embolden him. But if a mans owne heart tell him, that adventuring and dying in a such cause, e shall sinck into Hell, because he opposeth the Commands and Government of *I E S U S C H R I S T*; the liberties, the comforts, the prayers of Gods people, how is it possible, that hee should play the man, and bee truly couragious?

Thirdly, Consider seriously, the many weighty consequences of the good cause, which from good grounds, you undertake to maintaine. Sit downe and sadly thinke what will the issue bee, if you desert your Protestation; whereby you bound your selves, to stand for the true Protestant Religion, the honour of our King, the Priviledges of Parliament, the Lawes of the Land, and welfare of the Kingdome. Here it is notable, how the *Philistines* heartened one another, in the day of their deepe danger, 1 *Sams* 4. 9. *Be strong, for we your selves like men o Philistins, than*

*you bee not Servants to the Hebrewes; Quit your selves like men and fight; Either pluck up your hearts, and fight now, or bee slaves for ever; that is the argument.*

*And I pray you, observe how Iob pleads, When hee saw the battell before and behind. 2 Sam. 10. 12. Be of good Courage, and let us play the men for our people, and for the Cities of our God. And that passage, Nehem. 4. 14. It is considerable, as either of the former; Bee not afraid, remember the Lord which is great and terrible, and fight for your Brethren, for your Sons, for your Daughters, for your Wives, and for your Houses.*

Marke it, my beloved, and make application, what if the Papists should get the upper hand? What if the Parliament should bee dissolved? What if the malignant party should effect their mischievous desires? Oh how darke and dolefull, how black and bloudy, would our times prove, we are all, many wayes obliged to stand for the government and worship of the Lord Christ: for the safety, and honour of our King, for the welfare of his three Kingdomes, for the Priviledges of our Parliament, and for our rights by Law; All these are to bee prized at an exceeding high rate: our happinesse will bee great in the enjoying of them, and our misery not small, in the want of them. Every man according to his Relations and engagements, should reason the case with himselfe. What adventures should I make, and what hazard should I runne, that my selfe may not bee enslaved, that my Wife may not bee abused, my Children massacred, and (which is above all,) that Christs holy Religion may not bee corrupted, and that Popery may not bee introduced and established in *England*. Thus meditation upon the worth of the things to bee maintained, will bee a speciall means to quicken and to augment Courage.

Fourthly, Keepe Christ your Captaine in your eye. For true valour, there never was, nor ever shall bee any like unto him. *Gird thy sword upon thy thigh, & most mighty, with thy*

thy glory and Majesty; and in thy Majesty ride prosperously,  
and thy right hand shall teach thee terrible things; *Psalm 45.*

3. 4. How valiant a Champion was the Lord Iesus! *Heb. 12. 2.*  
Hee endured the Crosse, and despised the shame; Hee went on,  
though dogges did barke, and Lyons did roate, though  
men reproachfully reviled him, and the Devils endeavoured  
to devoure him; though the earth (as it were) did  
shake under his teete, and the Heavens were black and  
thundring over his head. Although when his professed  
enemies had conspired his death, *Judas* did betray him, and  
his other Disciples did forsake him, yea although his God  
and Father did hide his face from him, when hee answered  
Divine Justice for our sinnes, yet hee shrunk not, hee  
drew not back, from the glorious worke undertaken.  
When outward dangers encompassed him, and the  
sorrows of Hell tooke hold upon his Soule, though hee  
was apprehensive, and sensible of all, unto the utmost, and  
therefore both complained and prayed to his Father, yet  
was he not discouraged. Hee did not sound, when hee saw  
his own blood, yea although his body was wet all over with  
a bloody sweat, but he worthily did wade through the floud  
of his appointed passions.

Consider him, consider him, (beloved,) that you may  
not faint in your minds; when a souldier sees his Cap-  
taine content to take up with poore provisions and un-  
daunted, though hee meet with hard services, harsh usages,  
fore affronts, hee thereupon growes the more resolute:  
For thus hee reasons within himselfe, My worthy Com-  
mander, for his diet, takes up with a crust of course bread  
and a little water, hee hath not beene in bed these many  
nights, but still, either watcheth, or else, hee lies upon the  
ground, the cold ground, no wayes, no weather discourages  
him, Winter, Summer, wet, or dry, scorching heate, the  
pinching frost, are alike unto him: Bullets, blowes,  
wounds, bruises, broken bones, doe not cause him to sound  
a retreat, to give back, and shall I shrink? Beloved, if

Christ had shrunk when Heaven frowned, and men des-  
serted, and Devils opposed him, what had become of you,  
and mee? Is this Christ my Captaine and hath hee Cap-  
taine-like, Champion-like for mee both done and suffered  
thus worthily, thus incomparably, and shall not I put on  
Courage, and shew my selfe a man, a valiant man for him?  
I beseech you, consider this frequently and affectionate-  
ly.

Mal. 3. 16.

Fifthly, I commend unto you, mutuall Christian com-  
munion, as a speciall meanes of Christian Courage. In the  
Prophet *Malachy* his times, when wickednesse was  
grown to a great head, and the power of godlinesse was  
discountenanced in them, then *those that feared God, spake  
often one to another.*

A. A. 28. 15.

A. A. 18. 5.

When *Paul* after shiprack, saw the brethren, who came  
to mee him, hee tooke Courage. And also, upon a strange  
dispute with some who opposed Christ, when *Silas* and  
*Timotheus* were come, *Paul* was pressed in Spirit. God bee  
thanked for that unity and love which is amongst you,  
amongst you, the Aldermen and Commons of this City,  
unto whom the Militia is committed; God continue it,  
God knit your hearts together more fast, and firme from  
day to day: God give you when you meeete to consider  
seriously what may heat, and hearten your Spirits in the  
way of Christian valour, according to that which this  
day I have preached, and according to that, which this  
day wee all need.

Wee read in *Isay* 41. 6. of a Company of Idolaters, ani-  
mating each other, in promoting Idoll-worship. *They  
helped every one his Neighbour, and every one sayd to his  
brother, Bee of good Courage. So the Carpenter encouraged  
the Gold smith, and hee that smootheth with the hammer, him  
that smiteth with the anvil, &c.*

Doubtlesse, at this day, those who envy our hopes, and  
oppose our peace, doe meeete and hearten one another, both  
by words and actions. God forbid therefore, that wee  
should



should bee more regardlesse of one another, having a better cause, and more encouragements.

Sixty, for faith on worke in the promises of the Gospel. The worthies in the primitive times, waxed valiant by meanes of faith; *Hebr. 11. 34.* You may doe well to informe your selves, what the Lord is pleased to speake in the word of truth for your comfort. By the bond of his owne rich unchangeable grace, he is become your debtour to doe more then I can possibly expresse. Three things I thought to have spoken unto, under this direction.

First, The promise of Gods assistance, *Bee of good Courage, and hee will strengthen thine heart.* The sweet *Psalmist* saw much sweetnesse in this, and therefore doth mention it, once and againe when the Soule saith, I am ready to fall downe, yet taking courage, to march forward, it shall renew strength, it shall receive an addition of new strength, *Esa. 40. 31.* And that speech of *Solomon, Prov. 10. 29.* is very remarkeable. *The way of the Lord is strength to the upright.* They goe on and gather strength in going; *they walke from strength to strength, Psalm. 84. 7.* Truly this is an heartening consideration.

*Psalm. 27. 14.*

Secondly, The promise of good successe. Beloved, Christians maintaining the cause and minding the glory of God, are as sure of victory as if now they were singing the triumph, and going away as Conquerours. This is most certaine, for truth it selfe hath spoken it; *In the World, Ioh. 16. 33.* *we shall have affliction; bee of good cheere, or bee bold, I have overcome the World.* The Devill hath his deaths wound, Corruption hath (as it were) the knife at the heart of it, and the power of wicked men is broke, they are but sprunting and striving for life.

By this argument, the Lord heartened his servant *Ioshua*; *Bee strong and of a good Courage, for unto this people shalt thou divide for an inheritaunce; the Land which I swore unto their Fathers, to give them; Josh. 1. 6.* As though

though the Lord had thus spoken; although thou mayest fight many battailes, receive many foyles, loose many of thy souldiers, yet bee not dismayed, for certainly as a Conquerour, thou shalt bring the people to *Canaan*.

Rev. 3. 21.

1 Cor. 15. 58.

Mat. h. 19. 29.

Thirdly, Then the recompence assured upon all them, who stoutly stand to the cause of God, is more rich and large, then I can relate. *To him that overcommeth, will I grant to sit with mee in my Throne.* And from this assurance, the Apostle Paul encourageth the *Corinthians*. Therefore my beloved Brethren, *Bee yee steadfast, and unmoveable alwayes abounding in the worke of the Lord, for as much, as yee know that your labour is not in vaine in the Lord.* God will requite all paines taken, all sorrowes suffered, and you that have lost houses, or land, or father, or mother, or wife, or children, for *Christ, and his cause*, besides that inward peace, and tranquillitie and ioy, which an hundred fold exceed all sublunary contents, to bee enjoyed here, you shall inherit hereafter everlasting life. And againe, feare none of those things which thou shalt suffer. *Behold the Devill shall cast some of you into prison, &c. Be thou faithfull unto death, and I will give thee a Crowne of life.* Feed on these promises, for Cordials flow from them to cheere your drooping hearts, and to strengthen courage.

Seventhly enlarge your love. If those hearts which now doe but drop love, might flow forth streames of love upon Gods cause, our Kings honour, and the Kingdomes welfare how wonderfullly would our courage be increased. Both reason and religion, will give in manifold strong arguments to augment our love to our Prince, our Parliament, our peace, our priviledges, our posterity: and doubtlesse our love and valour, will grow together.

Love will adventure farre: Women are the more feeble, the more fearefull Sexe, and yet love in a tender mother will produce bold adventures to save the babe of her wombe. The timorous mother, who is wont to tremble at the report of a Musket, will almost come to a Canons



mons mouth to save her Child from being broken in peeces : Love doth it.

Have you not in the countrey sometimes seene an Ewe, in defence of her lambe, to turne head upon a mastive dog, and to stampe, although at other times, the barking of a little whelp, will make a whole flocke of them to runne away. O, love doth it. And the poore Hen; shee will fly at the Kite to save her brood; Love doth it. Or that you and I had this Love; Love to Zion, to the Gospel of peace, Love to Christ, and the pure ordinances of grace; Love will make brave and bold adventures.

And as it will adventure farre, so it will endure much, and long. The Apostle saith, Charity beareth all things, endureth all things, *iacob* though he had tedious dayes, and weary nights, a sore service under a fowre Vncle, a churlish Master, yet he served seven yeares for *Rachell*, and they seemed into him, but a few dayes, for that love he had to her. *Love is strong as death, many waters can not quench love, neither can the floods arowne it; if a man would give all the substance of his house for love, it would utterly be contemned.* What if one should come to a woman, and make this motion, be content that your child be torne in peices, and here is a thousand pounds for you. Her answer would be ready. Not for a thousand worlds: yea, shee would almost spit in his face, who should presse such a proposition, what rend my child in peices? There is nothing can conquer love: so it would be with us, in reference to Gods commandements, the liberty of Gospel ordinances: No promises, no threats, no means, sayre, or fowle would take us off from appearing in the defence of them, if our hearts were more enflamed with love.

Eightly, Waik exactly, keepe your consciences cleare.

Notable is that direction of the Lord, *Deut. 10. 8. Ye shall keep all the commandments which I command you this day: for at you may be strong*: Suppose a man, who hath a wound, or

1 Cor. 13. 7

Gen. 29. 20

Cant. 8. 6. 7

Pro. 28. 1.

an impostu mated swelling on his body, should goe into the Campe, if any touch him, hee skritcheth, and he cries, come not neare me, you know the reason, and the application is familiar and easie to the point in hand, wounds in our consciences, will make us timorous and cowardly; but *The Righteous is as bold as a Lyon: He that walkes uprightly, walkes boldly:* Take a man who hath no brokennesse, no boyles, no clanes, no bruises, handle him, shake him, crush him, crowde him, thrust him, cast him: notwithstanding he can better beare all this rugged usage, then another can a fillip with the finger I beseech you mind the application of this, for the Lords sake take heed, make not inroads, and breaches upon your consciences, goe not against your light, for guilt will make you cowardly, *Adam* as soone as hee had sinned he runs and puts his head in a bush, what was the matter? hee heard a whistling wind, and hee runs away: What hast thou sinned, saith God? I, that is the matter. For if *Adam* had kept his heart sound, if hee had not sinned, hee wou.d with boldnesse have encountered with any approaches, either of the creatures, or his Creator.

Ninthly, Improve your experiences. It would bee of singular use to us, to bellow many houres, both together, and asunder, in recounting the many great things which the Lord hath done for us, both in former times, & of later; we have nationall deliverances Citie deliverances, Family mercies & personal mercies to improve providence: Give me leave to cal to mind two most seasonable now to be remembered, considering the end of our assembling at this time: I am credibly informed that your selves who are here to honour God for your health continued, peace maintained, lives lengthened, had that day when you were abroad, two notable experiences of Gods providence for your preservation; 1. There were muskets broken in the field, and yet neither the Muskettiers, nor any neare them received the least harme, although the throng of people was very great.

Migh

Might not some mens eyes, limbs, or lives have been lost, by such accidents; if the all-ordering hand of the Almighty had not prevented such like dangers. The other passage of divine providence is more remarkeable.

2 Gods hand turned aside graciously, and strangely, a kindled match which was cast towards a basket full of Gunpowder, which stood in the field for that dayes service. From what malicious heart, and by what malicious hand this match was cast, the Lord hee knoweth, whom we this day magnifie, as the God of our salvations.

Beloved, the remembrance of such like providences, should encourage our adventures for the Lord, whose hand hath diverted many unseen, & unexpected dangers. But I had almost forgot to give in my proof, that the improvement of experiences, increaseth courage. I pray you observe *Ios. 10. 25.* And I shua said unto them, *fear not, nor bee dismayed, be strong and of good courage: for thus shall the Lord doe to all your enemies, against whom yee fight.*

Our God hath many times disappointed the designs of our enemies: many of them who hated us, and endeavoured our undoing, and desolation, have beene discovered and brought to shame, the Lord hath trampled upon them gloriously. These meditations enlarged by particular pregnant instances, I commend unto you, as means to increase your courage.

Lastly, when ever you have occasion to shew your courage, goe out selfe-denyingly in the strength of your God, *Be strong in the Lord, and in the power of his might, Ephes. 6. 10.* Through God we shall doe valiant. *Psal. 60. 12.* David was a man, as in other kinds, so in this imitable; when hee came against Goliath (who threatned to pluck him in peeces, as a Faulkoner doth a bird) his words are very observable. *Thou comest to me with a sword, and with a spear, 2Sam. 17. 49. and with a shield. but I come to thee in the name of the Lord of hosts, the God of the Armies of Israel, whom thou hast defied. Let these be the breathing of your soules. Some trust in Chariots, and some in horses, but wee will remember the name of*

*Good Courage discovered, and encouraged.*

*the Lord our God. They are brought down and fallen, we are risen and stand upright. Save Lord, let the King as when we c. ll.*

Thus be carefull to make addition of prayer, unto all the other meanes of Christian courage. Pray heartily, self-denyingly, and believingly, Advance God, and plead his promise; and expect assistance according to his promise. *B. of good courage, and he shall strengthen your hearts, all ye that hope in the Lord.*

**FINIS.**

It is ordered by the Committee, of the House of Commons in Parliament concerning printing, that this Booke intituled, *Good Courage discovered, and encouraged*, be printed.

*John White,*

*16 May, 1642*

